

NO MORE CITY



Spring/Summer 2021
a "vancouver" anarchist publication
ISSUE 3



What is No More City?

We are an anarchist publication based out of so-called vancouver. We are a collective of cats who live in the city because that's where pals and projects are at. Meanwhile, we plug our ears through the constant car traffic and construction noise and breathe in asphalt fumes and car exhaust. We watch all of our favourite spaces disappear through gentrification and see fewer nonhuman animal friends every year. The city is lifesupport. The city is death.

We were inspired by finding past writings about the city across periods of time, from more recent publications like Wreck, to old riot grrrl zines like Cockroach and HAG. Finding these was a gift. The writings and news reports and spokenword resonances left by other anarchists and radicals are like treasures to excavate. Without their writing, we would have no guide to contextualize what we see or to show us the pavedover and blank spaces where wild things used to be. We hope to leave behind helpful scraps for anyone in the "future." We want to put a dot on a map or a pinpoint of light in a constellation in our locale's patchwork anarchist discourse. We want to have a record that we were here, and we all hated this too!

Our intention with this publication is to document a history that exists in the whispers between friends, in anonymous communiques and midnight actions, and in bits of knowledge passed on through word-of-mouth or online archives; A history that is excluded from textbooks and corporatemedias accounts of time and place. We have had to dig to find this knowledge, and want to lessen the amount of searching that future anarchists have to do. We hope that by adding to the historical anarchist continuity, we can strengthen the shared, intergenerational knowledge of our communities. Any picture of the past we put together will be flat and fragmented, void of the texture and energy of the Real Thing when it happened in a Now.

One day there will be no more city— whether through complete ecosystem collapse caused by colonial pipeline and hydro mega-projects, or because we were somehow able to create the spaces we can sustainably live and thrive in.

Disclaimer: We are here to celebrate accomplishments, critique failures, and mourn losses. We as a group exist to publish and lift up other people's actions, not to directly engage. There are other7 awesome groups that are organizing actions on this territory, but we are not those folks. The writing we publish is not necessarily our own accounts, nor do all contributors views reflect our own. TLDR: We don't believe in anything we say and nor do we do any of it.

Our work is conducted on the ancestral, unceded, and stolen lands of the Coast Salish peoples, including the Squamish, Musqueam, TsleilWaututh, Katzie, Semiahmoo, Tsawwassen, Qayqayt, Kwantlen and Kwikwetlem peoples. We denounce the legitimacy of the brutal, genocidal canadian state.

About this Issue...This issue was written and put together over the course of around 8 months, amidst the rampant pandemic and ecological destruction caused by the climate crisis. Extreme heat waves, drought, the worst fire season in knowledge in so called bc, and ecosystem destruction caused devastating non-human animal murders. From the many animals missing out on their regular prey/ food because of changing climate, billions of starfish and oysters murdered in the heat wave, all the forest creatures killed in and lost their homes to forest fires, all the creatures who died of dehydration due to months without rain, all the creatures who were pushed into cities because of logging, extractive industries, and the loss of their food sources, only to be deemed a nuisance and "culled" here in the city.

This issue found us wanting to recognize and value the undervalued community-oriented projects, mutual aid, care work, self love and care, and emotional reflections rather than only centering macho, patriarchal, and ableist ideas of what revolutionary action is like destruction, sabotage, etc. (Childcare collectives are direct action too!) In this vein, we were intentional about interspersing typical communiques of sabotage with other kinds of direct action in the form of theory building and art. We want to underscore the importance of considering all forms of direct action together, and not just the "shiny" or "exciting" parts.

Table of Contents

Direct Action News	1
"BC in the Age of Gold"	3
Notes on Community	4
Reflections on Resistance to Highway Expansion- 10 Years After South Fraser Protection Camp	10
Gates locked as RCMP attacks logging blockades	17
"Reality Fatigue"	18
Femme Enby Bookclubs Are Lovely	19
Love and Rage in the Rainforest	24
"All Cats Are Beautiful..."	31
"Special Fuck You to Ron Tucker"	32
Farting in the General Direction of Adult Supremacy	34
Facing Down White Supremacy	36
Shitpost Message Board	39
Things We Like	40

Direct Action News

in so-called british columbia

This is a brief overview of actions that caught our attention - submit links to news you would like to see included in future columns!

Within just a few days of each other, two police trucks in so called Prince George were run into this February.



In an area along the Brunette River, trees were spiked to resist the destruction of ecosystem and killing of over 1,300 trees that was planned to make way for TMX construction. Signs were placed on spiked trees by a "Dr. Anonymous," stating that the trees had been inoculated to protect them from greed.



This winter, the city of Vancouver collaborating with parks board demonstrated their hatred for unhoused folks by attempting to violently dismantle the community at Strathcona Park. In February a large group of cops came to arrest two people and search the entire community. Around 50 people attempted to block the police from entering the camp and searching random tents because they didn't have a warrant and the police have no right to enforce laws on unceded land.



This February on Lekwungen territory, a graffiti campaign targeted the by-law offices and other businesses, calling for the support of the Beacon Hill Park encampment. The colonial mayor of victoria reported that it's sad that by law officers were targeted because "they need to enforce the bylaws because that's their job." Yeah, that's why they suck, my dude. Around that same time, the Queen Elizabeth II statue in Beacon Hill Park was beheaded with the head still missing.



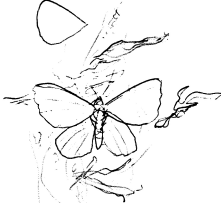
This spring, in "city-owned" land adjacent to a certain vancouver infoshop, about half a dozen folk dug holes and built garden boxes from scratch in preparation for expanding the small unauthorized community garden started years ago. Since then boxes have been filled with dirt, planted with seeds, and there has been an abundance of peas, cucumbers, kale, swiss chard, tomatoes, sunflower seeds, and more. Potatoes are on their way!



In May, the Wilp Git'luuhl'um'hetxwit house group from the Gitxsan Nation installed a gate to exercise sovereignty on their territory. They started continuous watch to protect the cedar in their territory from logging and industry.



Following the public discovery of the mass grave of 215 indigenous children at a residential school on Secwepemc territory in June (and the many other mass grave discoveries following that one), around a dozen catholic churches were burned down across this coast



of Turtle Island. Throughout the summer, an innumerable amount of churches have been covered in red paint, smashed, and painted in red handprints and messages of "we were children" and "every child matters."



Anti-canada day protests escalated this year in Lekwungen territory, with the statue of James Cook being pulled down and tossed into the river. Protesters left red dresses in the statues place to commemorate missing and murdered Indigenous women, girls, and 2-spirit folks. A week later at a anti- old growth logging

demo, protesters covered the Queen Victoria statue outside the legislature building in red paint.



11 cops were assaulted over Labour Day weekend, with vpd scum reporting that assaults on pigs have risen 64 per cent from 2018.



A number of humans have been attacked and bitten by coyotes in so-called Stanley Park this summer, leading the park board to close the park between 7 PM and 7 AM. The coyotes seem to be getting used to having the space for themselves, now biting people immediately at 7 PM if they are still around. Times up, tourist!





"BC in the Age of Gold"
-Ron Sakolsky

Notes on Community

Firebrat

vancouver is losing people all the time. I lose friends who leave the city all the time. I have said I was gonna move and leave vancouver every year of my years living here. Living in a place where friends and comrades constantly talk about how they want to leave or are leaving from makes it hard to feel sure about me putting my own roots down here, whether it's just for another year or five. I feel like I can't turn my dream projects or desires into reality because the support that friends offer now will be conditional and dissipate when they leave. No one wants to be the last one left at a party, alone to clean up dishes with one or two other suckers.



We all hate this city. We say it all the time. We're alienated from one another, connection with the earth, and ourselves. We're alienated by the values of capitalism, colonialism, cis-hetero-patriarchy and speciesism which dominate our lives in the city and consequently are ostracized through moral madness where violence against non-human animals, the earth, and QTGNC and BIPOC folks is deemed "legal" and "moral" and resistance to said violence is deemed "immoral."* We work to pay rent and pay rent to keep working and at the end of the day it really is easier to just watch a movie instead of do anything on our long list of goals that keeps being pushed to tomorrow, next week, next month, next year. We know that surviving isn't really living, but that in some ways it is.



There are so many valid reasons to leave the city that overwhelm the reasons to stay, I know. But the transiency I see among friends seems connected to the lack of interdependence in all our lives—as in, we do not depend on one another. The fact that we don't depend on one another is both caused by transiency and causes transiency. In my dreams, a strong and resilient community where we depend on one another for our needs lessens the amount of alienation we feel on a day-to-day basis, makes one feel

that they have more space to live that just survive, creates spaces to grow and thrive instead of remain stagnant and unhappy, and maybe even makes this city a place where people want to stay-- Where people don't move to other cities to fulfill what is so very much lacking in this one.

I hear lots of other people ache with the need for community, whether for friendship, help with meeting needs, or for wanting to build the anarchist activity here. I think that the way to build community is to build interdependence.



I don't think there is any greater value in needing dependency and interdependence than desiring it.

Some folks need community because they can't meet their own needs. They need support from friends and community for mental and physical health needs, help with acquiring food, making meals, finding housing, finding better housing than just living in an isolated box an hour away from friends.

I have lots of needs for my physical health. My chronic fatigue and pain make it so that I often am too tired to make meals for myself, get groceries, get to and from places, do other errands, pick up medication. Often, I find myself relying on one or two people for these needs, the closest available, but I know that that's not sustainable nor good for the two of those folks providing support, nor resilient for myself to only depend on two people. But anytime I do reach out to more people for support, I often find myself disappointed. I either am let down by other people's transiency and therefore being undependable, or I am too scared to let myself depend on other people because I fear they will be undependable. Because I have the "support" of student loan money, I can support myself with meal and grocery delivery or taking cabs to get groceries, with amazon deliveries to help with inability to go get things for myself. But I hate it all so much.

Capitalism and buying things on the internet are no replacement for communal infrastructure, mutual aid, and dependency and nor should they be! Relying solely on oneself is a very capitalist idea, as well as a very patriarchal one when it comes to emotional needs.

Other folks (who are often able bodied or not dealing with mental health struggles) don't need their needs to be met in this way, but still have dreams of community that creates connections, ability to sustain ourselves and be more autonomous from depending on capitalist infrastructure, where we can thrive with less isolation. But because lots of us anarchists here are either really privileged or have relative privilege, I think we find ourselves allowing ourselves to suffer on our own. We get by depending on ourselves because we have the money to, but just because we can doesn't mean we should.

More than just reducing dependency on capitalist infrastructure to survive, community is needed for femme and QTGNC folks to create our own spaces built to combat cis-hetero-patriarchy. Anti-patriarchal spaces where we can create the terms of how we want to relate to one another in a world of patriarchal spaces (including the (m)anarchist ones).



The transiency and lack of dependence we have with one another also creates a lot of fickle friendships. When people have conflict with one another, I observe that there is no actual need to be accountable to one another, people just stop hanging out with one another, avoid them at social events, and don't organize with them. I feel like there are many divisions and subsections of the "scene" (if you can call it that) that are caused by this lack of need to address conflict. Not even necessarily resolve, but to address conflict in any meaningful way that could make it so two people can coexist in a community that includes both people.

Lots of people don't have this luxury of avoiding conflict, not when it's in our homes, in a place we plan to live our whole lives, not when we rely on that person for help meeting out needs. Some folks can't be transient. Some people will stay in the city a long time because transiency requires a certain degree of privilege— money to cover the cost of moves, of finding a place to live in a new city, covering costs until find a job, the privileges of whiteness, straightness, being cis gendered and having it easier to find places to rent, get jobs, get loans, (the list goes on forever).

Interdependence and strong community creates a healthy amount of need for one another that counters the disposability I so often see in friendships. Or, rather, not even just a need for people

to remain in one another's lives, but that interdependence creates deeper relationships of care and trust which strengthens bonds and combats disposability.



This summer I had the chance to spend a weekend at a communal camp environment and the most enthralling part for me was how different it felt meeting people and getting to know them. We got to know each other through cooking meals, washing dishes, in morning circle before breakfast, wandering in the forest. There was no clock around. No list of endless chores and things to try to do to make yourself feel at least a tiny bit happy and fulfilled. The fulfillment was already there- by being a part of a communal environment, by spending the day contributing to a project larger than myself. I had all day for myself and got to choose where to put my energy, what projects to work on, or to just spend the day resting. Being in this shared environment- with communal aspects, with autonomous aspects, but particularly where you shared a purpose with the people around you, was an incredibly new way of being for me. It is so fundamentally different than life in the city and meeting and relating to people here.



I had lots of dreams about what I wanted to bring back from my camp experience. Dreams of communal houses and gardens, an anarchist social space, food not bombs, potlucks, working on projects with friends. But when I returned to Vancouver, I had extreme culture shock with all the noise, people, and over stimulation and all I wanted was to go back to the communal camp space. Communal projects are just so much harder to create and sustain here, with our laundry lists and jobs and long commutes. And it's harder and harder to imagine this kind of stuff when you get so used to the daily grind of work, school, not being around the earth I love and strive I protect,. And instead of creating my community dreams I'm stuck doing homework in my online school-home-prison.



Walking in the city always feels rushed. I'm always going from point A to point B, in a bit of a rush, making my way

somewhere else. I dont have time to wander and explore, find new convoluted routes, stop and sit, be present. Walking is mediated by me having to go somewhere with something to do. Connecting with people in the city in a non-communal environment feels a lot like that too. I meet/hangout with a person somewhere for a purpose, usually also oriented around capitalism- whether it's at work, school, going for dinner/drinks, the movies—then we part. I "see" friends rather than have relationships with them, just as I "see" the earth rather than get to have a relationship with it. I feel isolated and lonely, and like my relationships are secondary and ornamental to by life, rather than the central threads out of which I want all other parts of my life to flourish. My friendships aren't based in shared meals, shared joy, shared struggle, shared meals, or shared anything. Rather, it's more Point A to Point B: Nice to see you, goodbye, catch up again soon in however many months it takes for us to commit. Weaving in and out of one anothers lives, but at the end of the day, ultimately alone.

References:

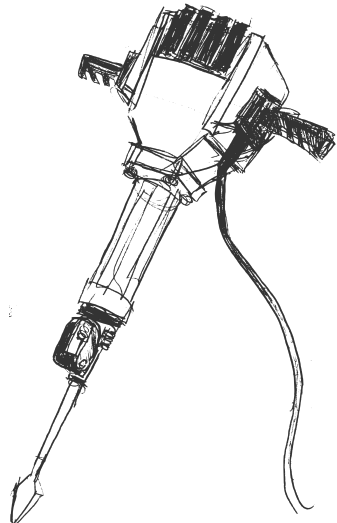
* "Moral madness" definition found in Jennifer D. Grubbs' "Ecoliberation"



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Reflections on resistance to highway expansion- 10 years after South Fraser Protection Camp

Killdozer



On April 22, 2011 (Mother Earth Day), hundreds of people marched down River Road in so-called North Delta (unceded Coast Salish Territories) and established the South Fraser Protection Camp -- to disrupt a freeway construction site that was destroying the banks of the Fraser River. It was one of the boldest acts of many years of resistance to the Gateway highway expansion program. A lively and overlapping mix of anarchists, environmentalists, indigenous sovereigntists, “nimby” and “outside agitators” (you’re either one or the other!) converged and successfully kept cops and industry out of the site, defiantly occupying it for two weeks.

Despite years of grassroots resistance and direct action (as well as numerous petitions and lawsuits), the South Fraser Perimeter Road (SFPR) was ultimately completed in 2013, connecting Deltaport with the Trans-Kanada highway, and several major river crossings (including Gateway’s new Port Mann Bridge and Golden Ears Bridge), appearing on maps as nothing more banal than “Highway 17.”

There is so very much to be said about the myriad of sacred indigenous sites, rare and sensitive ecosystems, urban forests and wildlife corridors, salmon streams, the very banks and bed of the so called Fraser River, endangered species, houseless, poor, and working class neighbourhoods, guerilla gardens, farms, homes, and histories that were destroyed and paved over.

There is as much to be said for the corruption, collusion, repression, industrialization, gentrification, suburbanization, mediation and alienation that the colonial corporatist state utilized in its decades long push to build the SFPR, and other components of the Gateway program (no direct relation to the defeated Northern Gateway pipeline, but refer to the "Pacific Gateway Transportation Strategy" for some of the larger and related context).

This brief article isn't meant to be an exhaustive history or analysis of these matters, though further research could be fruitful. It could also be a something of a trip down a fascinating, disturbing, and at times bewildering rabbit hole. This excerpt from the BC Ministry of Transportation's application for the SFPR's Environmental Assessment (Technical Volume 16, page 39) is just one example of the twisted logic used to promote this deadly infrastructure: "With increased air pollution there can possibly be increased employment [e.g. in the health sector] because of economic activity associated with correcting the results of its impacts."

The SFPR brought harmful diesel pollution within 1km of 20 schools, the closest of all being the elementary school in the impoverished and oppressed neighbourhood of Bridgeview in Surrey. In the 1970s, Surrey municipal council tried to relocate the entire neighbourhood away from the Fraser River in a failed attempt at "urban renewal" (aka social cleansing). Before the SFPR was built, Bridgeview already had the worst air quality in Metro Vancouver. Ironically, it would be illegal to build schools so close to an existing highway, due to known major health impacts resulting from childhood exposure to diesel particulate matter, but there are no such restrictions against building highways next to existing schools.

This isn't intended to be a nostalgia trip about a decade old resistance movement. Let's not pretend that there weren't some shitty people, shitty dynamics and shitty politics involved... and that things didn't fall apart rather quickly after the Protection Camp

faced a court injunction. There are a few things to be said for this moment of rupture though, characteristics of which this writer has never personally experienced before or since:

-anarchists from far flung ends of the sprawlopolis riding trains and buses to boring meetings (and fun hangouts) to make connections with each other and their accomplices (having an anarchist social space in the city certainly helped)

-anarchists (some, at least), enviros, and nimby neighbourhood group types collaborating in a grassroots way to pool efforts and resources... and critically, to establish that the action would be open-ended, with an understanding that a diversity of people and tactics is okay

-anarchists organizing informally and autonomously (having their own meetings, making their own posters, etc) to participate, without seeking or needing some kind of formal invitation from the above mentioned ad-hoc coalition

-making critical links and establishing solidarity with the anti-Olympic movement brought a greater degree of repression, but also made connections across movements which strengthened anti-state resistance, and deepened understanding of the methods and extent of state repression

Without these efforts, it's doubtful that a contingent carrying black flags, who joined the march down River Road in North Delta, and immediately established a security perimeter at the Protection Camp site (ensuring it wouldn't crumble rapidly with police entering the space, etc), would have been welcome at the action, or even shown up at all... and shouts to the Food Not Bombs crusties who threw down in a big way, showing up on day 1 with a pickup truck stacked tall with pallets and lumber, handbills with instructions on how to build barricades with said items, and huge pots of hot, yummy food.

It's interesting to note that despite many potentially 'arrestable' actions, at times involving hundreds of people, no arrests were made in the course of several years of resistance to the Gateway program. As the statement from the Protection Camp

excerpted below makes clear, those involved had no desire to willingly offer themselves up for arrest. This was informed by the strong anarchist influence at camp, and by the preceding years in which some impactful actions against Gateway were organized outside the conventional routines of civil disobedience, to varying degrees.

It's this writer's estimation that the unusual combination of suburban groups and terrain, cross-movement solidarity, and connections with/involvement of some rather 'mainstream' and privileged people and groups, caused the state to take a somewhat 'hands off' approach with overt repression. The Gateway program was also widely controversial in mainstream and corporate media, was opposed by elected politicians of various stripes in all levels of government, and the state attempted to mitigate this by using it as a 'wedge issue' between urbanites and suburbanites. Meanwhile, some of the less overt (but in some ways more harmful) repression in the form of surveillance, intimidation, and infiltration that was inflicted upon the anti-Olympic movement (which also faced heavy overt repression) was directed towards elements of the anti-Gateway movement as well.

There is no justice, just us...

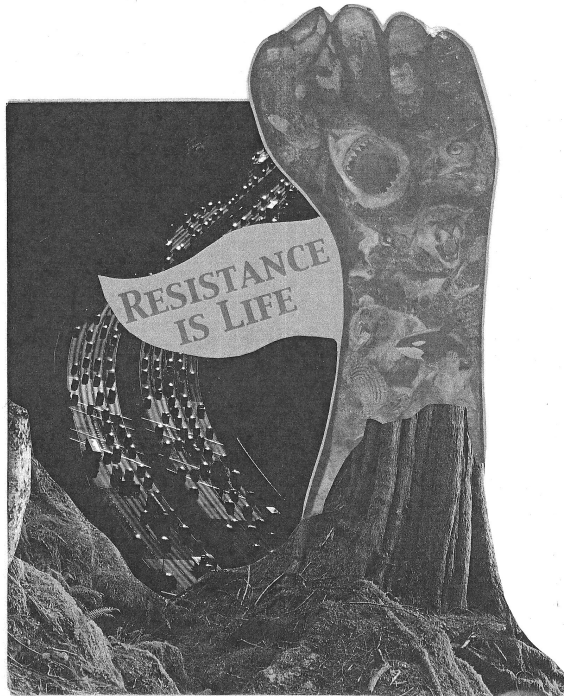
Freedom for the earth, fire for the freeways!



"...We recognize that our greatest strength is in the streets and on the ground, rather than in the courts. We want you to know that we do this today so that we can continue the fight. We do not want our people tied up in costly legal battles; our movement must continue to confront the bulldozers, corporate head offices, and their bought politicians.

The camp has played an important role in building alliances amongst people from many different backgrounds, sharing resources and educating ourselves and our communities about the many impacts of the SFPR, and the Gateway project as a whole. Because of this camp, today we stand stronger, more united, and more determined than ever to gain ground in this struggle."

– excerpt from Statement from the South Fraser Protection Camp, on the decision to retrench the camp while faced with an injunction from the Fraser Transportation Group vancouver.mediacoop.ca/newsrelease/7187



As part of the No 2010 Convergence against the Olympic Games in Vancouver, members of Katzie First Nation and supporters, blocked the recently built Golden Ears Bridge, between the reserves Katzie 1 in Pitt Meadows and Katzie 2 in Langley. The following text accompanies a video of the action which can be seen here youtu.be/Wq28fHUU1fU

Building Bridges and Highways for greed!

February 13, 2010

Early this morning members of Katzie First Nations and supporters took part in blocking the Golden Ears Bridge for 10 minutes in protest of the creation of this unwanted infrastructure. Its purpose is to transport stolen resources from other sovereign native nations, to be shipped out throughout Asia, and ship in unnecessary sweatshop made merchandise for chain stores. This bridge has desecrated a traditional site that dates back over 3000 years, and negatively impacts our sacred food source, the salmon.

My people have been told when to fish and how big our net can be since our book of rules (Indian act) in 1896. My family has been arrested for fishing when they were not allowed.

The bridge affects my family in many ways. For thousands of years my family has been fishing on the Fraser River. The exact same spot where they built the Golden Ears Bridge is where my father, my grandfather and so on, is where we were taught to fish. The exact same spot we have been fishing is where there is a 6 lane bridge right in between Katzie 1 (Pitt meadows) and Katzie 2 (Langley). That bridge has caused hurt and pain with me and my family. The bridge is built on my peoples sacred burial grounds. That bridge has destroyed the river far beyond Katzies boundaries Because of the bridge I'm forced to change my teachings and ways of fishing.

That bridge has destroyed the natural path for the salmon to continue up the river, for indigenous people to eat to survive. Dredging gravel out of the river to build bridges and highways for the Olympics is destroying the delicate ecosystem and putting declining fish stocks at further risk.

These people worked on the site where the bridge is now built - they asked to be anonymous because they would lose their jobs:

We dug up history of our ancestors - human remains, arrow heads and beads. They gave us a choice: either we dig up our peoples history or they were going to send non-native people to do it. We were forced and no options from our community! ~Anonymous hired archeologist worker.

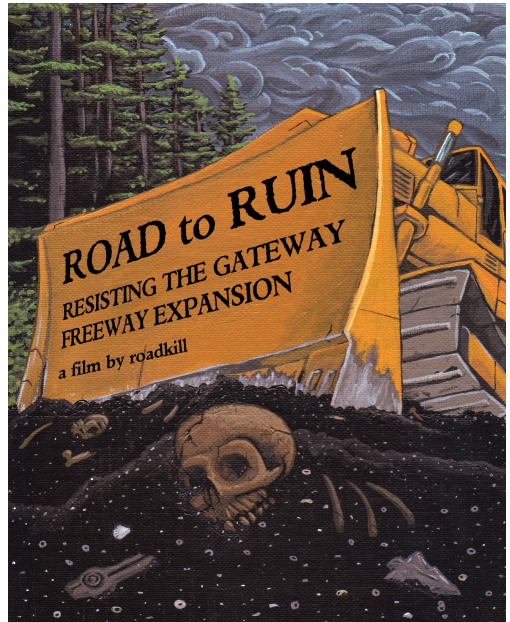
After the remains were found, members of Katzie First Nations people were paid to build tiny coffins and bury the bones where they were found. Many of the workers thought this meant they wouldn't build the bridge at that spot.

So many bones were found, in fetal position, and scattered bones were found These are my people; these bones are my grandfathers and grandmothers. After we had a ceremony to bury the bones in small coffins we made, they went ahead and built the bridge anyway right over top of our sacred burial ground" ~Anonymous Katzie First Nations worker.

Defending the land now for future generations

For more info check Road to Ruin: Resisting the Gateway Freeway Expansion...a 40 minute DIY documentary about grassroots direct action against Gateway c. 2008–2012, including the South Fraser Protection Camp.

Stream or download it at <https://archive.org/details/road2ruin>



Gate locked as RCMP attacks logging blockades on Vancouver Island

some anarchists

On May 17 2021, the same day RCMP scum began enforcing Teal Jones Group's court injunction against longterm logging blockades in Pacheedaht and Ditidaht territory, we locked TJG's gate on Grierson Main road.

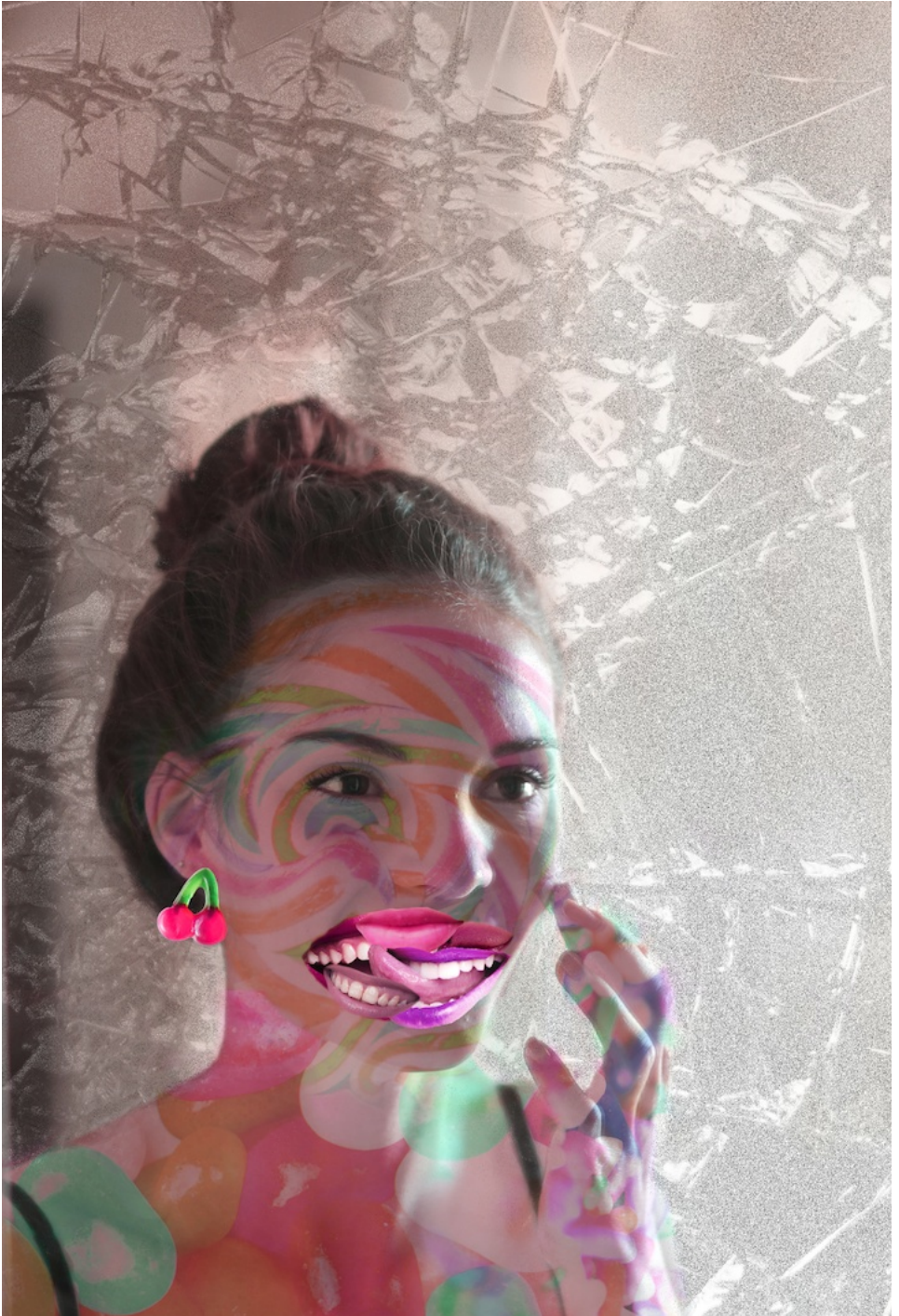
This action happened inside the injunction zone, within a few hours of the pigs beginning their assault on the brave land defenders at Caycuse blockade.

This gate, one of many in the area installed by Teal Jones to restrict access to their operations, is so easily turned against them. It now obstructs them from further destroying the upper reaches of the already ravaged Camper Creek watershed.

Fuck the injunction. Fuck Teal Jones. FUCK the police. The land is too big for you to control.

And hey liberals, let's get real. Defending the last 1% of old growth forests only, while actively promoting all other industrial logging in so called bc, is like trying to save a few wild animals in a tiny zoo, while promoting the factory farming of millions of others.





"Reality Fatigue"

Femme/enby bookclubs are lovely

Firebrat

This past winter and spring I had the opportunity to be part of a femme and non-binary space that was the biggest community project I had been a part of in a while. It lessened the isolation I was feeling from the dark winter and covid restrictions so much. I loved having a set weekly time to get together with friends, sharing thoughts over teas and baked goods, even in in the cold and rain.

In a femme/enby space, I had the opportunity to be free from the patriarchal domination I was experiencing in other (m)anarchist social spaces. In the absence of patriarchal domination, I had the opportunity to reflect on how I was being dominated and be able to identify and name the patriarchal behaviours by the cis-men around me. In the absence of patriarchal domination, I was able to see how when I participated in cis male-dominant spaces I often reproduced dominating patriarchal behaviour because the men in the space were deciding the terms of relating and gave no opportunity for other forms of relating (such as allowing silence in conversation, conversations that are not competitive, space for sharing emotional experiences and emotional knowledge, etc). I noticed this reproduction of patriarchal behaviour in femme and enby friends who participated in cis-men dominated spaces in ways they had never acted around me or in our femme/enby space.

Further, unlike other (m)anarchist spaces, I never felt like I was fighting for time to speak, like I was waiting for my opinion to be argued with, like I was in some competition of intellect, like others were not listening to me but already crafting rebuttals as I spoke, like I was being persecuted rather than having a conversation, fearing or experiencing aggression, never felt that destruction and sabotage were glorified and fetishized while community building, mutual aid, and relationship/interpersonal skills were put on the back burner, and never felt that academic knowledge, objectivity, rationality or intellectual arguments were valued and centred more than emotional knowledge, emotional skills, and emotional experiences.

The femme, non-binary, and no-cis-men space has been incredibly valuable in my life and helped me realize the kind of community I want to be a part of and build, how I want to relate with others, and how I want to be related to. Further, no-cis-men spaces

allowed me to build confidence and skills that aren't able to flourish when being dominated by cis-men!



As a non-binary person who believes gender is a social construct, I am not equating certain types of behaviour with inherent traits of a gender or sex. But that does not mean that patriarchal domination, sexism, and misogyny don't exist. Our patriarchal society still socializes people and instills patriarchal values, ways of being, and ways of relating. Consequently, values, ways of being, and ways of relating that are deemed "feminine" by the patriarchy like ways of thinking outside of "reason," "logic," and "facts" such as emotions, emotional/personal experiences, emotional skills, and emotional thinking are still repressed, devalued, and dominated by anyone who doesn't unlearn patriarchal values.

Even though I believe gender is a social construct, it doesn't mean that gender oppression and patriarchal domination ceases to exist. Similarly, believing in egalitarian relationships does not automatically create them.



Patriarchal domination doesn't have to be gender specific. I see femme, enby, and non-cis-men folks engage in patriarchal domination--especially when it is the only way to relate around cis-men, when the only way for ones voice to be heard is to yell and interrupt, when the only way for ones voice to be valued is to dominate ~the most~. I know I have engaged in this before. Further, I see many cis-men dominate other cis-men! Perhaps this is one reason why cis-men get defensive when being called out on patriarchal behaviour, because they don't see themselves as dominating femme, enby, and non men folks specifically because they dominate everyone equally and think that's how to relate to people!

Often though, patriarchal domination is gender specific and cis-men reproduce it more because they have not experienced gender oppression (although obviously the patriarchy harms everyone), because they are socialized by the patriarchy to dominate, and because they benefit from patriarchal domination and dominating others.



When I've heard from other femme, enby, and trans folks about patriarchal domination, they share that their response to being dominated is often is usually silence, which is often my own response as well. Not allowing ourselves to be dominated, no, but an internal shut down that happens when people feel dominated. For myself, I can usually tell exactly when I'm being dominated and notice sexist comments as clear as day, but I often remain silent. Other times I don't realize I have experienced domination until I have time to reflect on it afterwards and have the opportunity to unpack it in a safe space. Another reason why I find calling out patriarchal domination so hard to call out is because in the moment it is sometimes hard to pinpoint what the exact dominating behaviour is-- I know I'm being dominated and silenced and like I can't speak or that what I share will be attacked, but it takes reflection to actually connect these dynamics to its patriarchal roots.

Most importantly, the silence which occurs in response to patriarchal domination is caused by the domination itself and recipients might not ever be comfortable/have the skills/feel safe to call it out and that's okay. Cis-men need to take up calling out patriarchal domination and sexism with one another, as well as unlearning it.



It takes a lot of bravery, guts, and self-assuredness to call out patriarchal domination when it happens. Often times I just don't want to cause a scene and make a social situation uncomfortable (although the social situation has already been made uncomfortable by cis men). Often times patriarchal domination is just so much the status quo that it makes you the odd one out to combat it and call it out, and it can feel quite ostracizing, especially when fearing that cis-men will just get defensive about their behavior and dismiss concerns.

Most spaces are not emotionally safe spaces-- a place where your emotional needs and concerns will be heard and validated rather than interrogated or dismissed. Without working on creating emotionally safe spaces and building emotional, interpersonal, and relationship skills, without creating spaces where

emotional sharing and emotional experiences are actually valued and encouraged, it is very hard to to call out patriarchal behaviour or engage honestly and vulnerably in any way, actually.

I think this is one of the reasons I have found a femme/enby space so valuable. It did feel like a safe space where I could share my feelings and experiences in a space where emotions and emotional experience and were valued and I did not fear other peoples invalidating reactions, where we all valued emotional and relationship skills and knowledge, and peoples reactions to what we shared was often very validating because of shared experiences.



This article has been shaped and unshaped many times in the process of writing it. It was once an anarcha-feminist manifesto, an anti-manarchist shit talk, some more anti-manarchist venting and then some, writing about the need for anti-sexist struggle in our personal lives, and a lot of me figuring out what I want my anarchism and feminism to be and what I don't want it to be. When writing those earlier drafts though, I felt really unhappy. I felt like I was being pulled underwater into another realm where my writings only purpose was to argue and convince and it was full of hundreds of disclaimers that plague writing because I am trying to show how I Am Right and trying to squash any manarchist counter argument I could foresee.

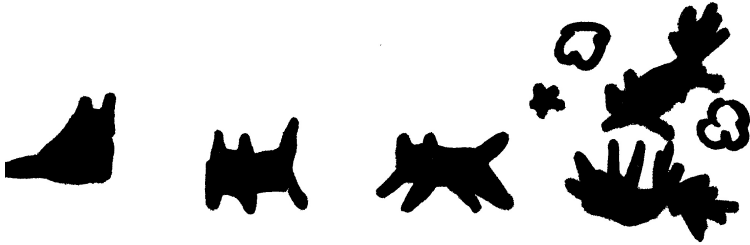
But since one of my main critiques of patriarchal domination is the constant argument and competition of being "right," competition of intellect, and centreing academic theory over emotional experience and knowledge, I decided to refocus my piece on my own emotional experiences and feelings and not trying to argue and change anyone's mind. Also, it's just not fun to try to change peoples minds. It's exhausting actually. Not to mention that I fear defensive bullshit from manarchists that I don't wanna deal with (seriously, don't @ me).

Instead I want to just centre my own feelings and experiences. I want to centre and share what makes me feel whole, heard, supported, cared for, and loved... like this rad femme and non-binary space I got to be a part of! And if you connect with what I write about and feel seen and heard by it-- that's great. I'm writing this for you and me then.



Shout out to the **From Embers** episode: *Not Choosing Between Feminism and Anarchism* and the zine "A Collection of Essay's on... *Feminism and Sexism in the Anarchist Movement*" by the **No Pretense** feminist group for deepening some of the thoughts that went into this piece.

Shout out to the astoundingly intelligent femme and enby friends who took part in the aforementioned femme and enby space with me, who helped allow these thoughts to flourish with their support, knowledge, and theory-building about these topics.



Love and Rage in the Rainforest

some anarchists



August 18th, 2021

Unceded Pacheedaht Territory

So-called "Vancouver Island", so-called "British Columbia", so-called "Canada"

A year of continuous blockades against logging, on the invitation of hereditary chief Victor Peter and elder Bill Jones. Three months of police invasion (aka "injunction enforcement" for logging company Teal Jones). 800+ arrests and counting. Thousands of participants, visitors, supporters... numerous solidarity actions near and far, and logging blockades underway in various other locations across this colonial province: british. columbia.

The RCMP's pension fund owns TimberWest, one of the largest logging companies on the island. The RCMP's Orwellian "Community Industry Response Group" (CIRG) was created in 2017, the 150th anniversary of Canada's genocidal statehood, to facilitate militarized policing of resistance to colonial resource extraction. Recently it has made significant incursions against the courageous land defenders dug in around the ancient Ada'itsx

(Fairy Creek) rainforest, including a major assault on the blockade HQ and nearby camps begun on August 9th, the one year anniversary of the first Ada'itsx blockade.

While we would never count out this generational movement which has already proven its resilience time and again, the situation at the blockades seems dire at times lately. Our hearts are heavy, but our will is strong. At this time we offer a brief analysis of some overlooked aspects of this conflict, our deepest respect to many courageous rebels involved, and some criticism to the recuperative tendencies which, while not surprising to encounter, should nevertheless be discussed as the blockade movement evolves.

It hasn't been well documented that the CIRG, while appearing superficially as just one component of the RCMP task force that's been attacking the blockades since May 17, is in command of the operation, strategically deploying counterinsurgency personnel, material and tactics on unceded Indigenous lands.

As much as some might have wished it to be, this isn't the early '90s anymore. This isn't Clayoquot Sound, where mustachio'd mounties carried away a few people a day for weeks on end, until the legal system was clogged. Anti-logging sabotage and storming the legislature in Victoria were also decisive forces of successful resistance in Clayoquot, but have been all but completely whitewashed from history by movement sellouts and campaigners, ENGOs, the non-profit industrial complex, and the modern day cult of "nonviolence."

Thirty years have passed since then, thirty years of clearcuts, ENGO compromises, globalization, neoliberalization and corporate capture, police militarization, the so called war on terror and its attendant domestic counterinsurgency, climate and ecosystem collapse in the context of predatory delay, extreme resource extraction, extreme inequality, etc. In 2021 at Ada'itsx, the CIRG have conducted mass arrests, but mass incarceration of land defenders isn't their only method of repression. While many reformists in the movement see mass arrests inside the confines of a media-focused civil disobedience campaign as the only strategy for some kind of victory, the CIRG is not limiting themselves to playing that game. They are waging broad spectrum attrition warfare of a different kind.

There have been media-friendly civil disobedience type arrests, especially in the first few weeks, but since the beginning of the RCMP invasion, and with a seemingly ever greater tendency in recent weeks, arrests have been increasingly arbitrary, brutal, and hazardous. The media spotlight has faded greatly, and journalists themselves have been brutalized, arrested, or denied access. The RCMP (wearing banned white supremacist “thin blue line” patches and covering their name and badge numbers), acting with total impunity and disregard for the admonishment and rulings of the courts, have continued to use extra-judicial “exclusion zones.” With these they deny access to media, and illegally detain and arrest people, many without charge, often releasing them within hours nearby, in unpredictable ways and locations.

“Legal observers” and the movement’s “police liaisons,” medics, etc are not guaranteed any special status, and are frequently denied access, or in some instances brutalized and swept up in detention and arrest along with everyone else. People not even within an “exclusion zone” or participating in injunction-breaching activity have been detained or arrested nearby, contributing to a climate of fear and uncertainty, and a blurring of boundaries around the blockade actions. The RCMP’s so called “Division Liaison Teams” (dressed in less threatening garb and postured to facilitate “lawful protest” and “communication” between land defenders and the RCMP) have shown themselves to be full fledged combatants in the counterinsurgency, sowing confusion with more blatant than usual treachery and unpredictability, conducting sudden arbitrary arrests and other interdictive actions.

Along with hundreds of arrests, the RCMP have carried out hundreds of direct actions and psychological operations without arrests, such as: plainclothes and camouflaged officers conducting night raids to sabotage, steal, or destroy blockade infrastructure, equipment, tools, shelters, supplies, and personal items... and to utter threats, shine lights, blare sirens, brandish weapons, bluff charge at people with police vehicles, etc. Meanwhile hundreds of vehicles near the blockades, most of which are not blockading anything, have been illegally towed and impounded until extremely exorbitant “fees” are paid. Cops have smashed car windows to steal phones, and at least one blockader’s car has been pushed off a cliff by an excavator.

Officers and ATVs have been inserted behind blockade lines

via helicopter, and there have also been extremely low helicopter flybys, using rotor wash and noise as weapons against blockaders. Trees have been felled dangerously close to treesitters, who have also been threatened with tear gas and rubber bullets, and pepper spray has been deployed against crowds who successfully stormed police lines to reoccupy lost ground. The RCMP have also deployed Stingray devices, which mimic mobile phone towers and aid in tracking and surveillance.

Blockaders using conventional civil disobedience tactics like tripods and sleeping dragons can no longer count on a “peaceful” arrest scenario, as the RCMP increasingly use threats, violence, life-threatening extraction methods, and torturous pain compliance techniques on people in these physically vulnerable positions. The RCMP, illegally colluding with Teal Jones to enforce the injunction, have gone from using excavators in extremely hazardous ways to extract people from tripods and lockdowns in trenches, to chainsawing or knocking over tripods until people fall, burying trench occupants with dirt and gravel, and ramming people with vehicles, resulting in serious injuries, for which medical treatment is denied or delayed.

Some blockades with people locked down in trenches have been neutralized by cops placing boards above them so they can be driven across, even while people are still locked down beneath them. Many people have also been denied access to food and water, subjected to prolonged sun and heat exposure, and been locked in police vehicles parked in the sun until they pass out from heat exhaustion.

Indigenous and other marginalized people are usually targeted for the worst brutalities. There have been many incidents of officers sexually assaulting women. There is no overstating the degree of violence and brutality that police (and in some instances, loggers) are using against land defenders. Ruthless beatings, pepper spraying people at point blank range in the face and genitals, dragging people by their hair and neck, etc. Only recently have ambulances been allowed to attend the scene. Most blockaders have had to seek medical care from comrades or at nearby hospitals. It's only by chance that no one has been killed at the blockades yet. An Indigenous youth who was denied access to their seizure medication while arrested, died of cardiac failure weeks later.

There is no such thing as nonviolence. Blockading is economic violence. Some logging industry workers have lost their jobs due to the blockades. “Peacefully” obstructing the RCMP’s invasion for three months is economic violence against the state. Offering one’s self up to be beaten to a pulp by a cop or a logger while in a lockdown is violent, to one’s self and one’s community. Blockaders voluntarily suturing their arms together to dissuade arrest is not only violent to themselves, but potentially to other blockaders and police via blood-borne illness.

Courageously, some land defenders are breaking free from the theatre of the absurd that is the cult of nonviolence. Some folks have been resisting arrest, de-arresting comrades, pushing police as they push past police lines, holding steady at a blockade position and then vanishing into the bush before they can be arrested, etc. Strategically, gates have been locked, others have been cut free of their locks, and increasingly, the police themselves are the target of the action, whether it’s a clandestine lock on the gate to their compound, or a blockade setup specifically against their vehicles. Just as we can’t overstate the level of police brutality at the blockades, we can’t overstate the amount of rebellious courage, bravery and fortitude that land defenders bring to the frontlines every single day.

Some in the movement, some of whom have political ambitions, and are generally some of the more privileged people involved, are more terrified of this than of the invading genocidal paramilitary known as the RCMP. Like party whips, they try to enforce the dogma of nonviolence and non-escalation, equating sabotage with violence, blaming victims of police violence who act in self defense, demanding evidence of police violence and seeking repentance from those who physically resist... oblivious to – or in denial of – the reality that the movement has been escalating its tactics for many months. Blockade tactics that were once thought of as “too radical” are now so frequent as to be mundane. Something as simple as piles of logs and rocks left to block a road, without people there to take responsibility and offer themselves up for arrest, have moved from outliers to commonplace. Naturally it’s much easier to do things like this before the cops are on site!

An influx of radical youth, frequently comprising a majority of blockade participants at a given time or place, including many Indigenous youth, have called bullshit on “pro-industry, pro-old

growth”, and pro-police movement marketing, flipping the script on all counts, while some resistance inspired by the Ada’itsx blockades targets logging that isn’t just token remnants of old growth, and has no love for the racist colonial money pigs (RCMP).

The saturation of reformist nonviolence dogma contributes to deflection of resistance vs state forces to recuperative diversions... nauseating, ill-informed and/or misleading calls for police reform, “accountability”, post-action lawsuits, an attempt without precedent to nullify the injunction through legal channels, and slogans that reinforce the carceral state like “lock up the real criminals” (ie. the logging industry and its captured politicians). The pervasive notions that “bad policing” or “dishonest politicians” are to blame, obscure the reality that this colony’s police and politicians are doing exactly what they’ve been mandated to do. They sharpen their knives and attack, as inequality and repression increase, resources are depleted and the planet dies.

The cops are the army, are the industry, are the government, are the predator, are the enemy, and this is nothing if not a war for our very survival... BC’s perennial “war in the woods” is not just a catchy, metaphorical brand. We hold the enemy accountable by defending the land, defending ourselves, and fighting back. We are accountable to ourselves when we realize that there is no such thing as justice, only liberation, and do what is necessary to make it happen.

Along with our criticism, we offer huge shouts to the Ada’itsx blockade movement... for its strong anti-colonial values, its ingenious creativity, its logistical wizardry, its rebellious spirit, its relentless mobilization, its proven abilities to outmaneuver cops and retake lost ground, and its absolute commitment to throw down hard on the land for over a year now. May it continue for many more!

We continue to push back against ENGOs and politicians who weasel their way in, and those who enable them. The grassroots autonomy of this movement is vital to its strength, and its very existence. A generation has been lost to repression, gentrification, transphobia, nihilism, mind-numbing ENGO politics and protest routines, and colossal ENGO compromises like the “Great Bair Rainforest” agreement. Perhaps a new generation of resistance is being forged in the frontlines at Fairy Creek.

Shout out the Gitxsan blockade...Skoden! Shout out the Tlia'amon and Homalco youth who blockade Western Forest Products. Shout out the grassroots Nuxalk taking a stand for their land, and calling bullshit on the horrifying sellout that is the GBR deal. Shout out Hiladi Village... Landback, no more treaty-making! Shout out Old Growth Revylution... direct action gets satisfaction! Shout out the rebels who blockade the RCMP in Castlegar!

For a diversity of tactics. For unmediated hostility against the state. For total liberation.

-some anarchists

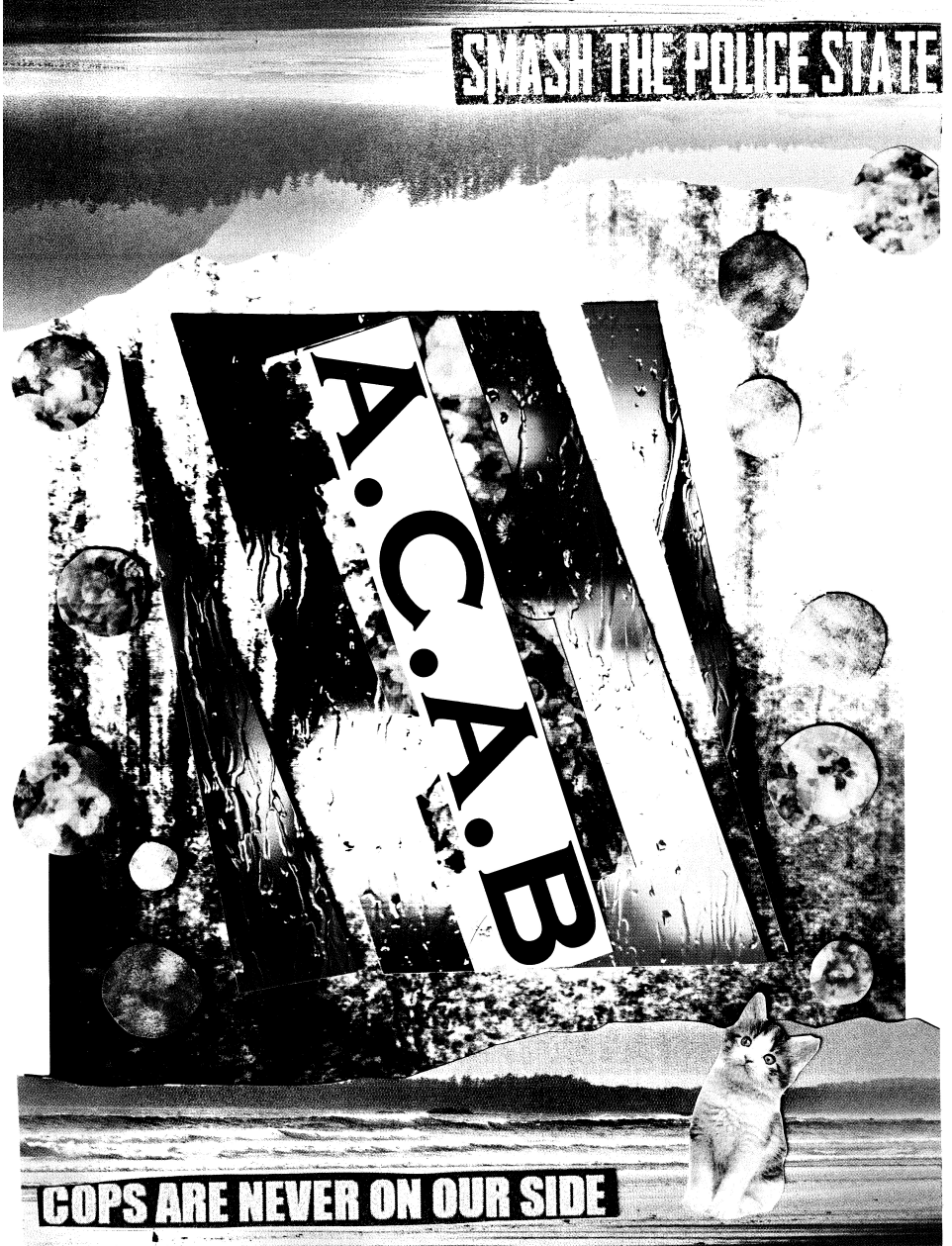


Reprinted from:

<https://bcblackout.wordpress.com/2021/08/18/love-and-rage-in-the-rainforest/>

From Embers podcast episode on Fairy Creek:

<https://fromembers.libsyn.com/fairy-creek>



"All Cats Are Beautiful..."

"Special Fuck You to Ron Tucker"

some anarchists

spring 2021 unceded kwakwaka'wakw territory, northern so called vancouver island, so called british columbia. two surveyed road routes had their flagging tape and other survey markings removed. if cleared and built, they would allow cutting of old growth and second growth forests.

fuck western forest products... and their claims to this land thru the colonial-capitalist state in "tree farm license 6" on northern vancouver island.

this fun, quick, easy action is in solidarity with ongoing kwakwaka'wakw resistance to logging in their territory, in violation of the so called douglas treaties and the sacred land of the kwakwaka'wakw people.

in solidarity with 10+ months of continuous logging blockades in unceded pacheedaht and dididaht territory on the south end of the island, holding strong after 3+ weeks of militarized rcmp invasion! in solidarity with indigenous land defenders who were attacked by white racist western forest products contractors there in early may. klecko for your fierceness and determination!

fuck western forest products. fuck island forest contractors. fuck teal jones. fuck island timberlands. fuck timberwest. fuck mosaic forest management. fuck em all...

in solidarity with the june 2 attack on ledcor (tmx pipeline contractors) offices in toronto. in solidarity with anti-tmx pipeline treesitters in burnaby. and most of all, with the anti-tmx land defenders recently sentenced to jail.

...and a special fuck you to ron tucker from royston, who said this to chek news at a pro-logging rally at mesachie lake on may 30:

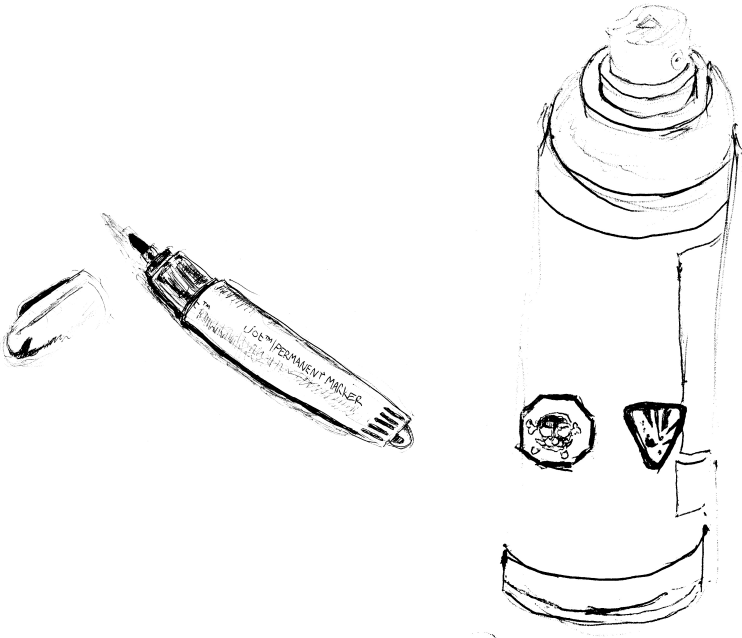
"I think there's another agenda here, I think Canadian resources are basically trying to be shut down as a whole. Doesn't matter if it's forest industry, oil and gas," he added. Tucker said he fears that the North Island forests he works in, are next. "There's only been a few come up there but we've heard that it could be the next area that's going to be attacked by the same things."

hey ron, you're god damn right on all counts, and this one's for you buddy!

onward, to the barricades, and the unguarded backwoods.

no pasaran.

-some anarchists



farting in the general direction of adult supremacy

breccia

I work in a daycare with elementary school-aged children. Sometimes I get asked whether I like kids. I don't like every kid, and I don't idealize childhood or children themselves. Like all human people, kids just deal with the shit that's handed to them using what they have. I remember what it was like to have so little control over my body. I remember the arbitrariness and opaqueness of the rules. I remember the unwillingness of adults to listen to my understanding of a situation.

One manifestation of trust in another is abiding by their autonomy. This is as simple as not constantly intruding with your opinions and interventions as someone figures things out for themselves. My word, my observations, my decisions, and my expressions of my needs were constantly doubted, ignored, or shut down when I was kid. This fucked with me and made me grow to not trust myself. As an adult, I want to trust kids, i.e.: not mistrust them immediately for being kids. I want to trust that others are doing what they need to do, even if I don't understand or relate. And I want to trust myself to do what I need to as well.

I see adults say and do awful things to kids I know they would never toward another adult. I know adults choose to be condescending, dishonest, and dismissive in relation to children only because there's a power differential. For being larger and stronger, I see adults get away with talking down to, shouting at, threatening, and physically accosting kids. Because adults have the legitimacy and social sanction to create and enforce rules, they can punish kids on a social terrain that kids can't fight back on. I see adults move, confine, intimidate, and silence kids without understanding or caring why kids choose to do what they do, just to force compliance with their unexamined aesthetic preferences. I see adults double down and get angry when kids defy extremely trivial orders, just because they feel entitled to having their arbitrary commands obeyed. When adults order kids around, they ignore and leave no space for the valid reasons why a kid is being "slow," "inefficient," or reluctant to do what they've been told.

It's one thing to "care" and have a patronizing benevolent concern for the well-being of another. It's a whole other thing to respect the autonomy and abilities of another person, even if they don't operate with your assumptions or along your timelines. It is a whole other thing to accept another person's way of moving in the world, even if it looks nothing like yours. To me, this is what relating to others anarchistically is rooted in: respect for the autonomy of others, and refusing relationships where my autonomy is not respected.

There are times and places for intervening in the actions of others, as when preventing immanent harm or standing up for your own needs. But issuing orders and imposing schedules with systems of punishments and rewards is not about meeting needs or helping anyone get free. Where institutional childcare and education is concerned, control is about acclimatizing kids to the ultimate coercive con, so cultivating employability becomes a self-driven lifelong pursuit. It is about conformity to genocidal ableist white supremacist sensibilities. It is about training kids to adjust their rhythms to mechanized standardized time above listening to their own bodies. It is about training kids to stop trusting themselves and instead trust institutionally-sourced knowledge, experts, and unchallenged group norms. It is about training kids to self-police and police others anytime they achieve a position of power.

school is a pyramid scheme scam. fuck school, fuck work.



Facing Down White Supremacy

anonymous



At the forest entrance to Ada'itsx/Fairy Creek, a pickup truck aggressively swings in, engine revving and music blaring. Obscenities are yelled at the people on the ground. When the truck is asked to please go, lewd comments are sneered back. And then, the truck just stays, the two men inside glaring and watching the bystanders. One of them gets out and shifts around a parked vehicle, continuing to watch. After what seems like an eternity, the man gets back into the idling pickup truck and they peel out in a cloud of dust and black exhaust fumes.

What makes this obnoxious event stick out from any other, is that this is the same pickup truck that rammed through a Wet'suwet'en solidarity blockade just outside of Cumberland on February 10, 2020: an identical paint job, matching licence plates and the same plume of toxic black exhaust. In that February 10 incident, the men in the pickup truck filmed themselves giggling as they smashed through signs and wooden pallets with a confederate flag unabashedly displayed on their dashboard, as seen in footage broadcast by Global News. According to witnesses, men sporting masks with the Canadian flag on them then emerged from the forest and accosted land defenders. Chek news reported "close to 30 drunk people."

Although these two incidents are 17 months apart, this pickup truck demonstrates a disturbing example of the presence and continuity of white supremacists actively engaged in disrupting both Indigenous and environmental organizing. To see the Confederate flag displayed alongside the Canadian Maple Leaf while assaulting Indigenous land defenders harks back to when a racist mob attacked Indigenous families at Whiskey Trench outside of Montreal in 1990. In that attack, hundreds of people assembled to pelt a convoy of Kahnawake residents with rocks while the police looked on, resulting in one death and dozens of injuries.

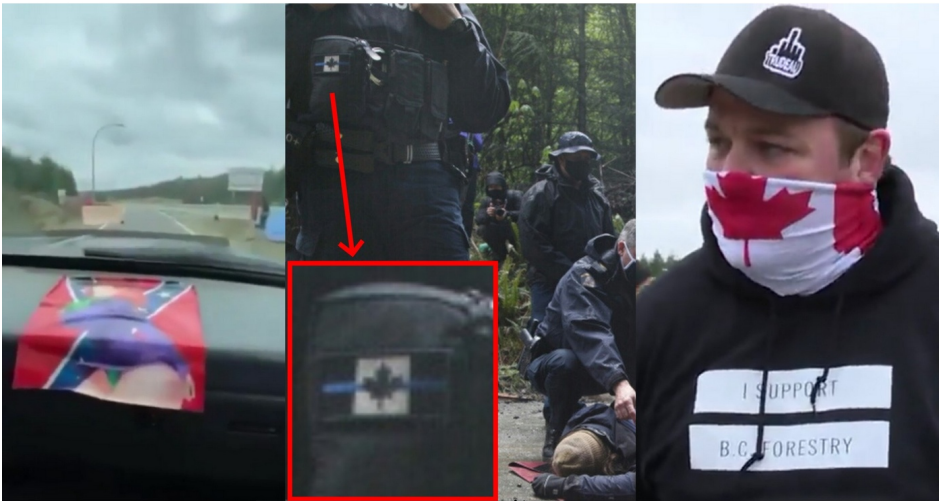
More ominous still is the consistency of this sort of behaviour with counterinsurgency tactics. British counterinsurgency doctrine, for example, emphasizes the use of vigilantes as an

effective way to subdue anti-colonial movements and provide a means of evading responsibility. As vigilantes engage in their dirty work, the police are conveniently looking the other way or suddenly out of their jurisdiction. In a clever sleight of hand, the narrative is manipulated into one where the police become necessary to protect people's physical well being from vigilante violence – a twist on the well used metaphor, 'good cop, bad cop.'

It must be noted that the signs on the pickup truck – while harassing the people at the Ada'itsx/Fairy Creek entrance July 4th, 2021 – read "Forestry feeds my family" and "I love Canadian Forestry." These statements are misleading, considering last years' workers' eight-month strike against Western Forest Products, a Vancouver-based lumber company trying to chisel away workers' safety, pensions and seniority benefits. With these pickup truck vigilantes openly displaying their allegiance to Confederate ideology and Canadian nationalism, their attempts to pass themselves off as forestry workers, or at least their allies, is nothing short of fraudulent. The essence and purpose of their actions are immediately laid bare when they are put against the core values of the labour movement: anti-racist, anti-colonial, and solidarity amongst exploited people. The interests, safety, and well being of forestry workers are directly opposed to the priorities of extractivist corporations to pry a profit. The history of labour struggle demonstrates the vast gulf between worker and company man.

In this chaos, the corporations and the Canadian state remain conspicuously silent. While playing the innocent, they continue to brutally subjugate Indigenous people for their own avarice; they continue to make fast money from ecological devastation; and they continue to squeeze profit from the ravaged bodies of workers and loggers.

While the Canadian state and its corporations engage in this exploitative rampage, they spin these issues as unrelated and non-existent. Nevertheless, they have their men on the ground, speeding around in pickup trucks adorned with Confederate and Canadian flags as well as in tactical gear with 'Blue Lives Matter' stripes adorning their police insignia.



LEFT: racist confederate flag on dashboard of truck that rammed through Wet'suwet'en solidarity blockade of Hwy19 in K'omoks Territory (Feb 2020). The same truck has assaulted Ada'itsx (Fairy Creek) blockade in Pacheedaht Territory, and logging protesters in Cumberland (K'omoks Territory) (Jul 2021). **MIDDLE:** RCMP wearing banned white supremacist 'thin blue line' patch attack land defenders at Ada'itsx (Fairy Creek) blockade (May 2021). **RIGHT:** one of the racists who attacked the K'omoks blockade (Feb 2020).

The face-off at the Ada'itsx/Fairy Creek entrance is but one skirmish in the bigger picture. Do not let the issues be shifted away from their history and redirected into dead ends. Artificial barriers between struggles and people must be broken down, and solidarity re-energized. Indigenous and anti-colonial struggle, workers' struggle, and ecological balance must not be played off against one another. With the status quo clinging onto power through violence and calculated skullduggery, their legitimacy is an empty myth. Through creativity, energy, and initiative, a more beautiful tomorrow is within reach. Every action creates a new reality!

SHIT POST MESSAGE BOARD



● People should really stop trying to treat pepperspray with fancy things + just use water

I THINK THE IDEA THAT ~~CATS~~ SHOULD BE KEPT INSIDE is a SHIT AS HELL IDEA BECAUSE THEY KILL BIRDS. WAY MORE THINGS KILL BIRDS THAN ONE PLANE. NO ONE THAT NO ONE CHANGES THEIR HOME de- STRUCTION of ecosystems and with cities + fields

● Call Trout Lake "Outlaw Bog" instead. more kids forts + libraries.

Welcome	Not Welcome
-outlaws	-cops
-bogs	- "trout lake" master plan signs
-craws	

JUST PUT BELLS ON THEM

Why is it that cis-hets love to evade criticism by hiding their opinions behind queer theory to say "HOW CAN I BE WRONG WHEN THESE QUEER PEOPLE SHARE THE SAME IDEAS AS ME" Hmmm hmmm hmmm

● There is a kindness IN NOT HOLDING FORTH ABOUT SHIT YOU CAN'T POSSIBLY KNOW anything about.

● Burials. Think about how you want to be buried. Tell your friends. More fruit and nut trees and berry bushes. We could all be fed.

IT'S OKAY TO NOT KNOW SHIT!

STUFF WE LIKE.

BOOKS

Ecoliberation - Jennifer D. Grubbs
 My Lesbian Experience With
 Loneliness - Nagata Kabi
 Arm the Spirit - Diana Block
 We Will Not Cancel Us +
 Pleasure Activism -
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 All About Love - bell hooks
 I Hope We Choose Love -
 Kai Cheng Thom
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 - Nora Samran

MUSIC

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 fishmonger -underscores
 hello kitty skates to the fuckin
 CEMETARY - laura les
 Up All Night - Gore Gore Girls
 Night Danger - Alien Boys

ZINES

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 Biting Back: A Radical Response to
 Non-Vegan Anarchists - Anonymous
 A Collection of Essays
 on...Feminism and Sexism in the
 Anarchist Movement - No Pretense
 NO! Against Adult Supremacy (20
 zine series) - Stinney Distro
 Youth Liberation Now (vol 1)
 Childhood & The Psychological
 Dimension of Revolution - Ashanti
 Alston

PODCASTS

From Embers
 How To Survive The End of the World
 Scam Goddess

WEBSITES

Building Accountable Communities - Bernard Center for Research on
 Women
 Shit Manarchists Say - <https://www.youtube.com/watch?v=nucx1L1MkPo>
<http://www.anarcha.org/sallydarity/index.php>
 To Break the Jaw of the Night Mare - The Tamarix Project
 Are you a manarchist?
https://riddle.me/f/Anarcha_Feminism/35002/are-you-a-manarchist-questionnaire
 How to Give a Good Apology (Part 1 +2) - Mia Mingus <https://leavingevidence.wordpress.com/>
 Notes Toward a Theory of the Manarchist
web.archive.org/web/201605/http://strikemag.org/manarchist/

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.F.T.P.

Submit your shit

We are looking for writing and art that pushes against the boundaries of capitalism, colonialism, cis-hetero-patriarchy, and speciesism. We are looking for work that is created with intensity or tenderness. We welcome any anarchist and anti-authoritarian writing that you may want to share.

We are looking for personal and emotional reflection essays, local news coverage, local arts and culture event coverage, book or zine reviews, communiques, poetry, short fiction, and visual art. We want to publish writing and art about forces that affect your lives and the lives of people you know, based on first-hand experience. We want to hear about your reflections, retrospectives, projects, and on-the-ground reports about actions. **The work should be real, relevant, and local to so-called vancouver and greater bc.**

We ask that your writing be connected to the subjects you write about either through personal experience or thoughtful research, so that communities don't feel like someone else outside their community is trying to speak on behalf of them, or to tell their stories without meaningful engagement.

Please include **images and titles** with your submission that can be published alongside it, as well as a **name or pseudonym** you want the work to be under.

We encourage you to read our privacy policy on our website before submitting, as well as our how-to on safely submitting your writing.

We appreciate every submission made to us, but there is no guarantee that your work will be published in an issue.

Please email us submissions at **nomorecity@riseup.net**



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